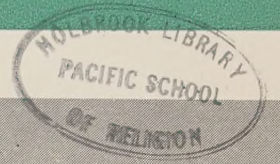


the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

JULY 30, 1958



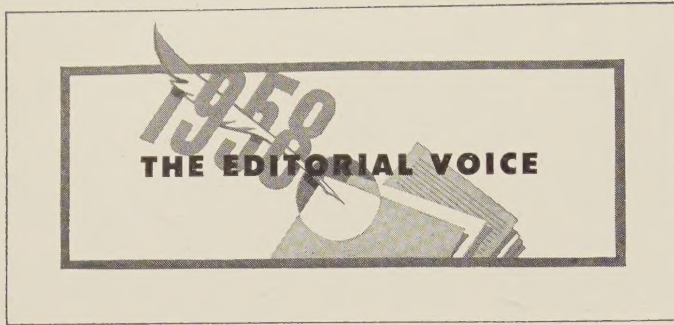
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TEMPLE OF KALI, INDIA

In this issue

A Return to the Supernatural

By Rev. Donald R. Shepson



FIVE KINDS OF SEEKERS

The Greek philosopher Pythagoras is said to have divided men into three classes: 1. Seekers after knowledge. 2. Seekers after honor. 3. Seekers after gain.

This is obviously an arbitrary division made for convenience, and like all such divisions it is too general to be entirely accurate. Still it is the report of a widely traveled and brilliant observer, and for that reason if for no other it deserves from all of us respectful attention.

Pythagoras appeared in Greece near the beginning of that short but wonderfully fertile period which, before it spent itself, had given to the world such geniuses as Socrates, Plato, Aristotle and Zeno. While Pythagoras himself was a mathematician and astronomer he was also a man with strong religious bent, his religion taking the direction of high morality and leading him to found a religio-philosophic brotherhood dedicated to the reformation of the moral standards of society.

It would be interesting if not too edifying to look for Pythagoras' three classes in modern society.

1. *Seekers after knowledge.* These are no longer called philosophers, "lovers of wisdom," but scholars, professors, scientists, who love knowledge for itself. These are intellectual magpies with a compulsive tic that drives them to collect all the shiny bits of knowledge possible; fortunately for them there are enough others with the same tic to provide them with a means of making some kind of a living here below.

2. *Seekers after honor.* These are the politicians. They have an incurable itch to be known in the gates, and as a means toward this end they manage to work up a convincing if phony patriotic fever every four or six years that brings them votes and enables them to ride in the front car in the Memorial Day parade. Their reward is in being applauded by the masses they secretly despise, and verily they have their reward.

3. *Seekers after gain.* These are at the top honest businessmen who become wealthy within the law, and at the bottom racketeers who gain their wealth outside the law. Morally these latter differ not at all from the ordinary bandit, but they differ socially because they are smarter, have read a book and know a better lawyer.

Thus far Pythagoras. But I wonder why he failed to notice two other classes: those who are not seekers after anything and those who are seekers after God. These no doubt existed in Pythagoras' day as they do

in ours and it is odd that he did not recognize them. Let us add them to the list.

4. *Seekers after nothing.* These are the human vegetables who live by their glands and their instincts. I refer not to those unfortunate persons who by birth or by accident have been deprived of their normal faculties. There but by the grace of God go I. I do refer to the millions of normal persons who have allowed their magnificent intellectual equipment to wither away from lack of exercise.

These seekers after nothing have certain large earmarks. They may be known by the company they keep. Their reading matter is the sports page and the comic section; their art is limited to magazine covers and the illustrated trivialities of the weekly picture magazines; their music is whatever is popular and handy and loud. After work they sit and watch television or just drive around waiting for—what?

It is an omen and a portent that this describes the bulk of our population in the United States, and that they constitute what we proudly call the "electorate"; that is, they decide the direction our country shall go, morally, politically and religiously. *O tempora! O mores!*

5. *Seekers after God.* Thanks be to God on high that these too are among us. They are the salt of the earth and the light of the world. Their number is not large when counted against the millions who have forgotten their Maker, but taken together they are a goodly company and dear to the heart of God.

Ah, those God-hungry souls! By nature they are no better than the rest of men, and by practice they have sometimes been worse. The one sign of their divine election is their insatiable thirst after the Source of their being. Deep calls unto deep and they hear and respond.

These are almost always a disappointment to themselves, and sometimes they have for a while been a stumbling block to the world, as were Jacob and David and Peter. But many waters cannot quench love, neither can the floods drown it, and their questing hearts find what they seek at last. The grace of God meets them as they return and changes them from what they are grieved that they have ever been into what they have so fervently longed to become.

Today we know what the wise Greek could not know, that God was in Christ reconciling the world unto Himself, not imputing their trespasses. Seekers after God there surely were even in those old Grecian times and their destiny lies in the hand of the One who gave His only-begotten Son to die for the life of the world.

One word needs to be added. It will go better in the day of reckoning for the seeker of pre-Christian days who stretched out pagan hands toward God in hope that he might find Him than for the careless sinner of today who is sated with hearing and who refuses to repent and believe.

●
Afflictions are but the shadow of God's wings.—GEORGE MACDONALD.

A Return to the Supernatural

By REV. DONALD R. SHEPSON

CONTRARY to the fallacious reasoning of some well-meaning folk, faith is not simply abstract and mystical, elusive as a handful of morning mist or evening fog. Instead it is as real as righteousness and as necessary as the new birth. Our text proclaims its importance. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

If there is any confusion to be found about faith and its exercise, it does not stem from the supposed complexity of the truth itself; it more likely comes from the complications we have allowed to surround it, like unwanted barnacles clinging to the hull of a ship. Too often we allow the barnacles to continue accumulating while wondering that our ship of faith rides so sluggishly.

We may be reluctant to admit it, but we don't have many outstanding answers to prayer. The supernatural is sadly missing from our ministries. There are few men left who are bold enough even to question with Elisha, "Where is the Lord God of *Elijah*?" And it would be unthinkable to smite the waters and expect them then and there to part!

As a result we attempt to carry burdens God never intended should be ours, and we seek to solve our pyramiding problems by natural means. All the while God awaits the cry of faith which would herald a return to the supernatural.

If God is dead we would do well to quit the ministry, to close our churches, to call home our missionaries. But if God is indeed the author and finisher of our faith, could not we then find a higher plane where faith lays hold of heaven, rebels at being ordinary and determines to find a better way?

Such is the way toward which our text beckons when it plainly declares the basic premise in our conquest of this better way: He who would please God must first believe that *God is*. This is more than a mere recognition of the existence of Deity, of course. It is a constant awareness of God's presence in one's life. It is what governs our attitudes, shapes our decisions, molds our character. It provides the real impetus to keep going when one would otherwise be tempted toward discouragement. *God is!*

As a shepherd boy the psalmist scanned the skies, and in the darkness of those lonely nights rejoiced to think upon the immensity of God (Psa. 8). He was not at all disheartened by his own insignificance; rather he was overwhelmed by the realization that, small though he was, the God of the universe cared especially for him.

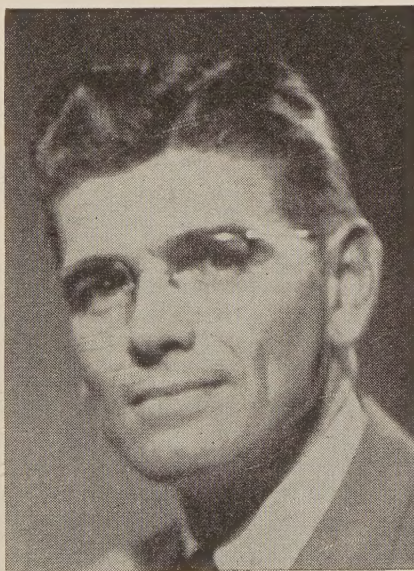
Is it too much for me to believe that this same God still lives? The blessed triune God—the Father, Son and Holy Ghost? The Father David

saw in the beauty of the stars, the Son of Calvary's hill and the empty tomb, the Holy Ghost of the tongues of fire and the upper room? Cannot my faith stretch forth its wings to soar to heights where I may see Him? Where no longer will my eyes be so blinded by the gift that I shall fail to see the Giver! Where of first importance to my soul becomes, not the blessing, but the Blesser; not the marvels of creation but the majesty of the Creator! Where I shall revel in His Presence as I see the God who *is*! It is here true faith finds its fountainhead—*God is*.

Isaiah said he saw one day "the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: . . . and one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: *the whole earth is full of his glory*" (Isa. 6:1-3). Indeed, the whole earth *is* filled with His glory!

Yet like a child before some scenic wonder of the world, who takes but time for a fleeting glance and then turns back to his toys again, we, too, have overlooked His glory. Or like a farmer with his hand to the plow and his foot to the furrow, too busy to lift his eyes to behold the beauties of the sunset, so we, too, have often been preoccupied with people and programs, plans and preaching, and we have failed to see Him! The One of whom the Scriptures speak, "The rose of Sharon, and the lily of the valleys

Mr. Shepson



Mr. Shepson is pastor of the Avenue Road Church in Toronto, Canada. He is at this time visiting the Alliance Mission in the Congo and ministering at the missionary conference. "A Return to the Supernatural" is the message he gave to the General Council in Winnipeg in May.

... the chiefest among ten thousand." That One who "is altogether lovely," "the bright and morning star."

Small wonder, then, we see so little of the supernatural. We have become bogged down with *things*, with the countless legitimate demands of the ministry. We have little time or none at all even to look for the glory of our God, although His Presence fills the earth beneath, the world around us and the universe above our heads. Our return to the supernatural will begin when we stop and turn and take our first positive step toward the place of a new appreciation of the fact that *God is*; when we realize that all the while He has been waiting in the shadows for some determined man to become so sick of himself and the church's borrowed worldly ways of doing things, and so filled with holy longing after Him, that he must find God at any cost!

A full acceptance of the truth God *is* will encourage faith to a further step where we will see that the God who *is* is the God who *can*. For to see God as He is is to view, among His other attributes, His omnipotence. He who serves with this in mind will never allow discouragement to veil his vision or becloud his beliefs. He will cast aside the religious claptrap which clutters up

the scene today, as blind Bartimaeus, when Jesus called, cast aside his rags. He will bow instead at the Master's feet, purged of props and pretense, determined that the God who *can* must be his portion and that he will have no other help but Heaven's.

He will hear the God of Zechariah's day proclaim once more, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (4:6). He will lay hold of the promises like the rungs of a ladder and begin his climb to the place where his life and his service breathe of the supernatural.

Too often we have become so adept at planning our own programs and running our own show that, for all the world knows, or the Christian either, our churches are not much more than successful business enterprises. If we close the fiscal year still in the black, count a few new members and have a 10 per cent increase in missionary giving, no man could ask for more. Oh, we may have occasional uneasy twinges of conscience that perhaps somewhere God ought to fit into the picture, but we aren't quite sure just where.

Is it not time for some honest soul to admit frankly, at least to himself where nobody else will hear, that in the midst of our seeming success if God were to withdraw His blessing it really wouldn't make much difference, so meager has been the margin of the supernatural! Need we be reminded that if the supernatural had been withdrawn from the Early Church there wouldn't have been anything worth mentioning left! Men trembled as they heard the truth proclaimed in power—by fishermen and physicians, by taxgatherers and teachers, by men of high degree or low estate it mattered not, for God was there. And God was all that mattered.

What made the difference? Those men of an earlier day had discovered for themselves that the God who *is* is the God who *can*. Shall we content ourselves with anything less today than the same dynamic of the Spirit who came upon them in mighty power so long ago?

Faith now moves forward to the realm of believing that *God will*. Here again our text is quite explicit:

"He is a rewarder of them that diligently seek him." We begin to see how true it is that "nothing lies beyond the reach of prayer except that which lies outside the will of God." The man who honestly believes this with all his heart, *and acts upon it*, will find his life and ministry completely changed. He will realize anew that crowds don't count and the mechanics do not matter, that talents are but tools and one's service must be secondary.

God is looking not for the man of *ability* but for the man of *faith*; the man who refuses to doubt and dares to trust Him; the man who believes that God is sufficient for every circumstance and holds the key to each locked door, that He has an answer for every need and a solution to every problem. The man who believes not only that God *is* and God *can*, but in addition, is fully persuaded that God *will*!

Faith believes not only that God says what He means, but that He also means every word that He says. It accepts at face value the reassuring words of Christ, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you"

(Continued on page 6)

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Dr. Turner Goes to Latin America

Dr. H. L. Turner will spend about five weeks in ministry in Latin America in late July and August.

His first stop will be in Armenia, Colombia, where he will speak at the Colombia Mission Conference held July 26-29. He will later (July 30-August 3) speak at the Victorious Life Conference, and at the annual convention of the national church (August 4-7). These meetings will be in Spanish.

In Ecuador Dr. Turner will direct a spiritual retreat for the teachers and staff of the Alliance Academy in Quito (August 9-11) and then go to Quayaquil, where he will speak morning and afternoon to the missionary conference (August 11-18). During this same time he will speak in Spanish every evening to the Ecuadorian church.

Mrs. Turner will accompany Dr. Turner, and will hold meetings for women and young people. Pray for their ministries and for a safe journey. They will return to New York August 19.



*All the common acts of daily life
have spiritual significance for discerning people. In the
judgment of Christians generally
only two ordinances commend themselves for observance
in assemblies of the church. Although
foot washing is not commonly recognized
as an ordinance to be practiced
as an expression of worship, it has for us
a lesson as heart searching as it had
for Jesus' disciples the night before He was betrayed.*

Wash Ye One Another's Feet

By PAUL GEYMONAT

TWO ordinances sanctioned by Scripture are widely observed in churches today, namely, baptism and the Lord's Supper. Some churches also observe some form of infant dedication. Other observances are of recent date and had their origin outside the church, yet are emphasized sometimes to the point of veneration. Strangely, one ordinance which Jesus commanded His disciples to observe and do has fallen by the wayside—the washing of the feet.

Those who are familiar with the Bible cannot have failed to notice the prominent place which the washing of feet held in Biblical times. The reason is not far to seek. Most of the traveling was done on foot and men wore sandals or went barefooted. When a traveler reached an inn the first thing he did was to wash his feet in order to remove the dust and grime which had caked on his skin from contact with perspiration. A greeting of the traveler with the words, "Let a little water, I pray you, be fetched, and wash your feet," was quite common and had nothing of an offensive nature in it.

The thirteenth chapter of John's Gospel gives us an account of the washing of feet which is rich in its spiritual application. It is spiritual foot washing with which we are concerned, not physical.

But first what do we mean by

spiritual washing? Galatians 6:1 tells us, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." If a brother in Christ is in need of reproof (spiritual washing), the only person who is qualified to do it is one who is spiritual. None other has any business to do it. This then involves a thorough self-examination to discover whether or not one is spiritual. Such an examination is bound to be revealing, and it is bound to have a healthy effect upon the one who conducts it.

The washing of the disciples' feet took place in the upper room on the night in which Jesus was betrayed. It was the last time Jesus met with all the disciples and for that reason, if for no other, the twelve would have a vivid memory of that event. The Lord chose that night to give them a lesson in humility, selflessness, love and devotion. Notice, please, the careful preparation. He (1) "riseth from supper," (2) "laid aside his garments," (3) "took a towel" and (4)

"girded himself." How orderly, how methodical, how timely! No one can wash feet properly with thoughts of feasting still in his mind. Nor can it be done properly while encumbered with garments. The towel was used for wiping. It may well be that in washing a brother's feet tears will flow; these must be wiped dry. And the towel must be girded, out of the way but readily available.

Jesus, having made careful preparation, was now ready to proceed. "After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." We are not told whose feet He washed first, nor whose last. Nor are we told how dirty some feet were, or how clean others; the important thing is that they all needed washing and that they were all washed. The implication is crystal clear. It is not our business to point the finger at some particular sin, whether large or small, in our brother. Christ died for all our sins, large and small. Who are we, then, to remember sins for which Christ died? We read in the Scriptures that they are "remembered no more," they are "cast . . . into the depths of the sea" and removed "as far as the east is from the west."

Some of us would perhaps wash a brother's feet, but we would like to do it standing up. Others would



Mr. Geymonat is a layman from Ottawa, Canada. His studies of the Scriptures are warm with a sense of the personal relationship Christians hold to Christ as Lord and Saviour.

do it, but they would like to use a mop—a standoffish attitude. Jesus went down on His knees; we should be willing to go down on ours and pray with the erring brother. We must be careful also with the water we use. Ice-cold water may chill a brother, particularly one who is young in the faith. Scalding-hot water may cause injury to one whose skin is tender—there are Christians with sensitive skin.

But now we come upon a strange scene. “Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?” Peter may have felt that his feet did not need washing; after all, was he not a pillar of the church? It is one of the most unthankful tasks to wash the feet of a pillar of the church, but sometimes even pillars need washing. Jesus had to explain to Peter that in due course he would understand why his feet had to be washed. But the impetuous fishermen exclaimed, “Thou shalt never wash my feet.”

There is a good deal of the old Peter in most of us. We would have our own way, regardless of the consequences. Jesus administered a gentle rebuke, “If I wash thee not, thou hast no part with me.” How quickly this brought results! Peter could not endure the thought of being left out and losing the blessing. “Lord,” he said, “not my feet only, but also my hands and my head.” He was asking for a bath! Jesus answered, “He that is washed needeth not save to wash his feet, but is clean every whit.” Hands

speak of works; feet speak of walk. If our walk as Christians agrees with our profession, our witness will be effective.

The washing over, Jesus took up the garments again, then sat down and said to the disciples, “Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.” Are we following the example of our Lord and Master today? Or are we going about, minding strictly our own business, caring little about the spiritual state of our brother? Do we appreciate the full value of the example which the Lord set before us in this ordinance? This account was not given to us with such meticulous detail merely to fill the page (I speak with respect), but to teach us a valuable lesson. This lesson we need today just as much as the disciples did nineteen hundred years ago.

“Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.” If Jesus, our Lord and Master, thought it not out of place to stoop down, to humble Himself, to take the form of a servant, to make Himself “of no reputation,” then how do we, His followers, measure up? We who have nothing that we did not receive? who are all that we are by grace alone?

“If ye know these things, happy are ye if ye do them.” ♦ ♦ ♦

never known the meaning of defeat, and *never will!* We are on the winning side; ultimate victory is positively assured. God knows it; Satan knows it. Why shouldn’t the servant of God know it, too! Any defeats we experience will be ours, not God’s, and they will be ours for one reason only: because we failed to find recourse to the supernatural.

Our return to the supernatural now reaches its highest level, on the lofty plateau of believing that *God does*. “He is a rewarder of them that diligently seek him.” Is it too much to believe that God is still God, and that “Jesus Christ [is] the same yesterday, and to day, and for ever” (Heb. 13:8)? Are *all* our good days to be found in the past? Was it only my parents and grandparents before me who saw God move in mighty power? Is there nothing left for me and for my generation?

I don’t subscribe to such foolish philosophy even for a moment! I refuse to accept it! Instead, our best days could be even yet before us if (and there is an if) there is a genuine turning from our dependence upon the mechanics and the materialistic and the arm of flesh, and a sincere return to the supernatural! Surely God still longs to pour out of His Spirit upon His servants, and *does* when He finds those who will meet the conditions.

My plea is for a radical return to the supernatural in our ministries. A return to the place where prayers are answered. A return to the place where we will once again do God’s work in God’s own way. A return to the place where the Holy Spirit is free to move in His quiet way within our hearts and among our congregations. A return to the place where God is in His temple, and humbled hearts are strangely hushed before His Holy Presence.

My plea to you is for a return to the place where faith is more than a doctrinal term for academic discussion, but where it becomes the very path on which we walk from day to day. A return to the place where, because of our complete dependence upon God, the Lord will work with us once again, confirming the Word with signs following. A return to the place where we fully recognize that *God is, God can, God will and God does*. ♦ ♦ ♦

A Return to the Supernatural

(Continued from page 4)

(John 15:16). God put you in that hard place! He knows you are there! Faith believes this, stands steady in the hard places, refuses defeat and claims instead its rightful victory.

It is said that Napoleon’s bugler boy, when the tide of battle was turning against the armies of France, was instructed on a certain occasion to sound the retreat. But no sound came. When his angry general demanded the reason for his disobedience his simple explanation was that he didn’t know how; he had never

sounded it before. The general roared, “What *do* you know?” and the courageous lad replied, “Sir, I can sound the *charge!*” “Then *sound* the charge!” ordered the exasperated leader. And as the notes of the charge were heard by the men and the word was passed along the lines of weary soldiers, they took new courage, rallied their straggling forces, and that day of seeming defeat turned instead to victory.

So the Christian’s faith is inspired by the knowledge that he serves a God who has never lost a battle, has

In our ever-growing cities new churches are a "must" and with them come problems

Establishing New Churches

By REV. ALVIN J. MOSER

TO reach lost men our Lord went from village to village proclaiming the good news of salvation. This was extension work in its purest form.

The crowds flocking to Jerusalem at feast time did not take the place of our Lord's going to them in their own villages. Neither can the strong voices of our large city churches replace the need of taking the gospel to outlying areas. Extension is more than bringing the sinner in; it is taking the gospel out. We dare not omit the first and we must also include the second.

It is always easier to wage a battle in home territory than it is to carry the battle into enemy territory. The work of extension is the establishment of spiritual beachheads in the strongholds of Satan. That accounts for the large number of casualties. Satan would persuade us to overlook the beachhead entirely or discourage us by reminding us of our disadvantage in such an assault. He would endeavor to destroy our landing party. If that fails, he seeks relentlessly to cut our supply lines.

Here are five problems almost certain to be faced in any extension work:

1. *A place of meeting.* Not many people in these days will make the riverside a place of prayer, as the faithful once did in Philippi. Houses today are built so that they do not quite accommodate the entire family comfortably. Television has replaced the piano and these changes render most homes unsuitable as meeting places. In Miami recently a group of Christians meeting to sing and pray in a private home were brought to court and charged with violating the zoning regulations by having a public meeting in a private home. They were ordered to discontinue their meetings. Renting a hall or

store building, as was generally done a few years ago, is now prohibitive in most cases due to local regulations or the high cost of rental in commercial zones.

Circumstances such as these force most extension projects to rent the quarters of a club, union or fraternal organization until a meeting place can be built or purchased. The latter entails not only the finding and purchasing of a suitable location, but the planning of the building and then months of construction. Sometimes weeks are spent in pursuit of zoning and building permits. Except in the case of key-city projects and where city churches sponsor an extension work in a suburban area, a permanent place of meeting is many months and often several years in the planning and making.

Those who have never been pastor of a flock while meeting in a secular hall can hardly appreciate the joys and sorrows entailed. From my personal experience the sorrows have included: spending Saturday afternoon cleaning the hall, removing ash trays from the desk behind which I would stand to minister God's Word on Sunday morning, preaching face to face with an automatic Coke machine, carrying tables, tracts and songbooks to and from each service, being interrupted at eight o'clock on prayer meeting night by a group of ladies who had reserved the hall but who had not advised us of their intentions, and so on.



Rev. Alvin J. Moser has engaged in extension work in the Southeastern District. His observations will strike a chord of response in every layman and pastor who has had a part in getting a new church started. Both the capacity for heartbreaking toil and the determined good cheer that must characterize a successful pioneer are reflected in this appraisal of some things that he will encounter.

But there are blessings too, not the least of which is to see souls saved in the midst of such surroundings. There is little likelihood of resting on the arm of the flesh when you labor under such circumstances. But many problems are involved, and a group may go on for months having services several miles from the place the new building is to be located.

2. *Making yourself known.* To say that The Christian and Missionary Alliance is little known in the average community in the South, at least, is a gross understatement. When you find those who have heard of the name they nearly always identify it with some extreme sect. Most of us would prefer being first to introduce people to the Alliance.

We are not ashamed of what we are, of what we believe or of what we preach. But how do worldly people get to understand the spiritual ministry of our fellowship and our purpose in service? Few people today have any clear concept of Biblical Christianity. They only want to know if we are like the Baptists, the Episcopalians or the Methodists. People are not interested in what we preach, only in how many members we have. They have no time for anything that entails responsibility, and if we visit them on Monday because they were not present in the services on Sunday they feel insulted.

The mature Alliance church may function in the scriptural pattern, depending on its individual members to contact other individuals in their daily life, pray for them and eventually win some of them for Christ and the church. I am convinced that this is the proper procedure for even the small extension project if we would build upon a spiritual and lasting foundation. But it means slow going, and for many

who have come from larger churches there is the temptation to discouragement and doubt. Few problems are more real than that of making yourself known in a new community and demonstrating what the Alliance really is.

3. *The problem of finances.* From the personal needs of the pastor and his family to financing the erection of the new building, the problem of money plagues the extension project. Think for a moment where you would begin if your church building were stripped of every facility: equipment for your Sunday school, offering plates, pulpit furniture, seats, Communion service, songbooks—everything but the actual building itself. With your established church and its consecrated members, what if you faced suddenly the problem of having to secure all of these necessary items? In extension work these “accepted” things are all in addition to the greater items of property and building.

4. *Workers and teachers.* Here is a problem which is present in almost every church, but acutely so in the extension project. In Sunday school work, for example, even though you have only twenty in attendance classes should be provided for at least four age groups. This necessitates four teachers, to say nothing of a superintendent, a secretary and assistant teachers. The same problem is present in the church organization. The pastor often finds it necessary to see important matters neglected or do them himself. The latter action is hesitatingly taken, not because of unwillingness on the part of the pastor, but because it simply is not wise for him to superintend the Sunday school, direct the youth fellowship and perform the duties of the treasurer. Yet here are responsibilities which are ever present, whether membership be a dozen or several hundred. And fortunate is the pioneer whom the Lord blesses with a faithful pianist and a few consecrated persons who can sing.

5. *The building program.* A lack of workers and the problem of finance as referred to in previous paragraphs are only two phases of this problem. Also involved are the location of property and how much

of it, the size and type of building to be erected, the engagement of an architect (often looked upon by some well-meaning people as wasted money), building permits, construction procedure and the extent of the project to be immediately built. This is always a factor worthy of consideration, since your building will always cost more than you anticipate. And when you stop short of the finished product and once occupy the building it is extremely hard to get started again, especially if you are obliged to meet monthly payments on the mortgage. Many a faithful pioneer has prayed God to give the little flock a vision that what He begins He is able also to complete. But these are problems, and there is not much likelihood of avoiding them entirely.

Other problems could be mentioned, but these will suffice for the present. I turn now and submit herewith three considerations which I feel are vitally important and which, if adhered to, would be a great stride in assuring a solution to the afore-mentioned problems:

1. “As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called

them” (Acts 13:2). The work of a pioneer is no less a ministry than the work of a foreign missionary. As God calls some men to be pastors, teachers and missionaries, He also calls some to be pioneers. When men enter into a pioneer project merely because it is the only opportunity open to them and apart from a definite call of the Holy Ghost, I fear that their ministry will be short-lived. When God calls a man God will provide for him. Too often our men have been called by the District organization and subsequently the District has been left to provide for them. Here is a danger which we should seek to avoid.

2. “Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not” (Acts 16:6, 7). The place of seeming need and of apparent opportunity is not always the place where the Spirit would lead. God may have some reason for us to delay our entry into a given locality. We need the mind of Christ when it comes to the pioneering of new

(Continued on page 19)

The following poem was written recently by a Japanese girl as she stood in the water waiting to be baptized. It has been translated by Dale Crowley, Jr., missionary to Japan.

The Rough Spring Sea

*Swallowed by the rough spring sea,
Waves beating from every direction,
I am being baptized—
O God, Thou hast washed away all the past.*

*The other side of the bay,
How far away it seems—
Like the old garment cast aside:
I have been born again.*

*I think as I contemplate the stars above,
All made by Thy marvelous hand—
Heavenly Father, before I knew Thee, Thou wast living;
And now I know in my heart
I want to walk in the heavens.*

*I pray that just as Thou pourest out Thy love
Even upon the minutest beings,
Thou wilt receive the dedication of my insignificant life.*

*Please lead me to the shore
On the other side of the rough spring sea.*

—FUKUKO AKIMOTO.



DAVID R. ENLOW, Editor

AT HOME

Church delegates get tax deduction privilege: The U. S. Internal Revenue Service has ruled that a layman who is named a delegate to a church convention and is not reimbursed for his travel expenses in attending it may deduct this on his income tax return as a charitable contribution. The ruling (Internal Revenue Ruling 58-240) rescinds an old stipulation made in 1924 that such expenses are to be treated as "personal expenses" and are not deductible.

Charged with accident responsibility: Christian pastors and lay leaders "by their words, examples and mere silence" must share part of the blame for the nation's automobile accident record, according to the Minnesota district of the American Lutheran Church. A resolution adopted by the district at its annual convention in Onamia, Minn., noted that violations of traffic laws are involved in almost every auto accident. "This flouting of the law with its consequent maiming and killing convicts us under God's fourth and fifth commandments," said the resolution.

Christian Reformed Church still against Boy Scouts: The Christian Reformed Church has re-affirmed its position against the Boy Scouts, charging that the organization "lacks Christian fundamentals."

Graham Association to send missionaries: The Billy Graham Evangelistic Association will send missionaries into foreign lands "to aid programs of Christian missions already there." The announcement was made in Charlotte, N. C., where Mr. Graham and his crusade team recently established permanent headquarters.

ABROAD

New magazines for Africa: Publication of three new illustrated evangelical magazines for the Belgian Congo has been announced by Africa Literary Campaign which has been publishing *Envol* since 1954. The new periodicals are *Oyebi* in Lingala, *Sikama* in Kikongo and *Sankai* in Tshiluba. Total circulation of the new publications started at 50,000 copies. They are being sponsored jointly by A.L.C. and Protestant Missions of the Congo.

Bible revision stepped up in Hungary: Hungarian theologians and scholars working on a revision of the Kar-

olyi Bible have stepped up their pace with the "generous help" of the United Bible Societies. The Hungarian Church Press, organ of the Hungarian Ecumenical Council, reported that they have started revising the Book of Psalms, the Song of Solomon and the Book of Proverbs of the Old Testament. The Karolyi Bible has been a standard text for Hungarian Protestant churches since 1590.

League of "progressive" pastors formed in Germany: An organization of pro-Communist Protestant clergymen known as the League of Evangelical Pastors has been formed in the Soviet Zone, the East German Radio reported. The station said the group issued a statement approving all the East German government's measures involving religious, economic and social matters.

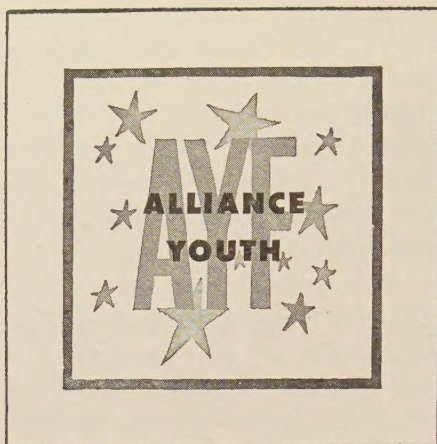
Communist rites for Christian ceremonies accelerated: Communist propaganda efforts to induce East Germans to substitute Communist rites for Christian ceremonies have reached an unprecedented height in recent weeks. The rites include "name-giving ceremonies," "Socialist weddings," and "Socialist funerals."

Religious strife seen in Lebanon: Informed circles in Beirut, Lebanon, are reported to be increasingly concerned over the danger of Lebanon's political conflict turning from a civil war into religious strife between Christians and Moslems. Making up 52 per cent of the population, the Christian Lebanese are generally backing President Camille Chamoun and his pro-Western and anti-Nasser policies, whereas the great majority of the Moslems and the Druzes, now in revolt against the legal government, are pro-Nasser and want their country to join the United Arab Republic. The Christians oppose such a step because they fear it would reduce them to the status of a discriminated minority in their own land.

Campaign launched against minorities in Ceylon: Militant Buddhists and other extremist groups have launched a violent campaign against European Christians, Moslems and Hindus, with the ultimate aim of driving them out of Ceylon. Europeans, primarily Englishmen, were threatened with death unless they left the country by the end of this year. Similar threats were issued to other religious minorities. They were distributed in pamphlet form throughout the island republic.

PEOPLE SAY

Dr. Oscar A. Benson, of Minneapolis, president of the Augustana Lutheran Church: "As Christians we have something to learn from the humiliating prospect of having our national policy determined for us by a nation whose philosophy we bitterly denounce, of having our strongest potential foe decide the size and distribution of our tax load, the type of education we shall promote, and the magnitude of our defense preparations."



WELDON B. BLACKFORD, Editor

Summertime's Spiritual Vipers

A band of shipwrecked men find themselves marooned on the barbarous Isle of Melita. It is a cold, rainy day. The apostle Paul, a member of the shipwrecked band, gathers a bundle of sticks for the fire. He is in the process of placing the sticks on the fire when a poisonous viper, driven out by the heat, fastens itself to his hand. With a violent shake of his hand, he throws the dangerous viper back into the fire. The barbarians who stand about watching wait for his body to begin to swell from the poisonous bite, and to fall dead.

These are part of the events of an exciting moment in the life of Paul as recorded in the twenty-eighth chapter of the Book of the Acts. It is an episode which suggests a timely spiritual analogy for young people in summer. We may well be briefed on the impending spiritual dangers which so often strike out at Christians at this time. There are spiritual vipers which youth must shake off during these days, and we must exercise faith for spiritual deliverance. Let's think about a few.

1. There is the viper of *spiritual lethargy*. Young people have been under the pressure of a busy routine during the school year, but school is over and the pressure is lifted. The church program has been in high gear during those same months, and if you have been a member of an active youth group you have had plenty to keep you going spiritually. But the summertime atmosphere has a way of bringing about a spiritual slump in the church program and the general letdown that comes at

this time can strike like a spiritual viper to harm you. Young people, don't let down spiritually during the summer days. Keep busy for God.

The best way I know of shaking off this viper of spiritual lethargy is to attend one of our many summer AYF camps or youth conferences. Here is the place of high spiritual life and the best place to shake off the spiritual stupor which sometimes affects us during the summer heat. Try it. It works.

2. The spiritual viper of *lust* is another serpent that strikes in the summer season. The temptations of the flesh reach their highest level during these days, and Christian youth need to guard against and withstand the subtle attacks of this enemy. The flagrant display of indecent dress during the summer days is one of the many contributors in arousing this evil. Summer fashions have had a demoralizing effect upon young people as well as older ones. There are more people with less on in more public places than ever before. I am not being "square" about the matter, but making a plea

to Christian youth to follow modesty. "Flee . . . youthful lusts," cried the apostle Paul.

3. Then there is the viper of *spiritual looseness*. In summertime the temptation to "get away" seems to be strongest. There is the temptation to get away from church responsibilities. The desire to visit friends, relatives and places is more acute during this period. We urge our young people to support the church with their presence, their tithes and their offerings during summer days. This can be the season when your church will have its greatest opportunity for spiritual ministry in your community.

Daily Bible reading and prayer often become the victim of spiritual looseness during summer days. Young people have a tendency to let down in these spiritual exercises during this season of the year. Perhaps because the whole schedule has slowed down we think there is less time to spend in devotion to God, or that it is less necessary.

4. Finally, there is the temptation to *get away from the discipline of holy living*. It is often easier to desecrate the Lord's day, disregard the opportunities of personal witnessing, and ignore those things which lead to godliness.

Paul shook the viper into the fire. Let us shake ourselves spiritually, and rid ourselves of those things which would destroy our testimony for Christ during summer days.

When the barbarians saw that no harm came to Paul after the attack of the viper, they concluded that he was a man of God (Acts 28:6).

We urge our AYFers to maintain a good testimony for Christ during these days, so that the world will have to say of them that they, too, are men and women of God.

How to Express Christianity

In the home—by love and unselfishness.

In business—by honesty and diligence.

In society—by purity, courtesy and humility.

Toward the unfortunate—by sympathy and mercy.

Toward the weak—by helpfulness and patience.

Toward the wicked—by overcoming evil, without compromise.

Toward the strong—by trust and cooperation with good.

Toward non-Christians—by witnessing for Christ and His gospel.

Toward God—by reverence, love and obedience.



J. C. BUCHER

Gospel meetings in a tent onshore are made possible by the launch

In Chile God is blessing

The Island Ministry

By JOHN C. BUCHER

IT is interesting to note the part islands and islanders played in the early history of the church. Barnabas, Paul's missionary companion and early leader in the church, was a native of Cyprus.

As a result of the persecution in Acts 8 many converts fled to Cyprus. From the statement in Acts 11:19-21 we would gather that they were fervent missionaries. They were among the first to preach the gospel to the Gentiles with splendid results.

Paul, on his first missionary journey, made Cyprus his first stop, visiting both ports on the island, namely, Salamis and Paphos. In this latter place he met Sergius Paulus, a deputy on the island, and led him to Christ. In the providence of God Paul visited the island of Melita (now Malta) when the ship on which he was a passenger was wrecked. The twenty-eighth chapter of Acts gives an account of Paul's short and effective ministry on this island. Though these people were by no means Christians, they were kindly disposed and ready to listen to Paul.

In contrast to the Melitians, Paul in his letter to Titus characterized the inhabitants of Crete, using the words of a Cretian saying, "The

Cretians are always liars, evil beasts, slow bellies." That quotation expresses the opinion many Chileans have of the islanders living on the archipelago of Chiloé (Chil-o-ay). It has been said of the Chilote: "He is the animal most resembling man." While Paul asserted that "this witness is true" concerning the Cretians, he described the Melitians in a different way, saying, "The barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold" (Acts 28:2).

The people of Chiloé, we feel, have much more in common with the Melitians of whom Paul wrote than with the Cretians. Though they are primitive and by our standards uncultured, yet they are kindhearted and hospitable. We have labored for more than six years among these people and have observed that they have more God-consciousness than the city dwelling materialists who have mentally relegated them to the lower animal kingdom. These people have been exploited, neglected and isolated from the rest of the world. Their religion is fatalism and they live in resignation to their circumstances.

This is the background for the work among these islands. Considering the effort we have been able to put forth, there have been amazing results. For over 150 years the Roman Catholic Church had complete control of this region. There is only one small island, to our knowledge, that does not have at least one Roman Catholic church on it, and many of them have several. One island has eight, another at least a dozen; and this does not include the large island of Chiloé which has scores. Practically all of these churches are now in a state of disrepair; some are about to fall down. This is indicative of the strength of Romanism. Though the people were very devout years ago and would have nothing to do with the Protestants, that is not the case today.

Rev. Charles LeFevre devoted much of his time to traveling among these islands and along the coast of the main island and laid the foundation for the present work, but not until 1950 was a missionary able to dedicate all of his time to traveling among these islands. Mr. LeFevre not only had his hands full with the important printing ministry, but his responsibilities in the northern section of Chiloé made it very difficult for him to travel month after month over the area. Furthermore he was limited because the means of travel were inadequate. The first equipment he had was a small outboard motorboat, and the second boat which was not much better was wrecked in a storm, so that he did not always have transportation.

In spite of all these difficulties and the fact that a continuous boat ministry has been carried on only since 1950, there are now five organized churches with about 200 baptized members and two pastors. In addition there are over twenty preaching points where we hold meetings as often as possible. Though much has been accomplished, there still is a large area now opening up where no work has been done. We must travel more and visit these areas more often than we do.

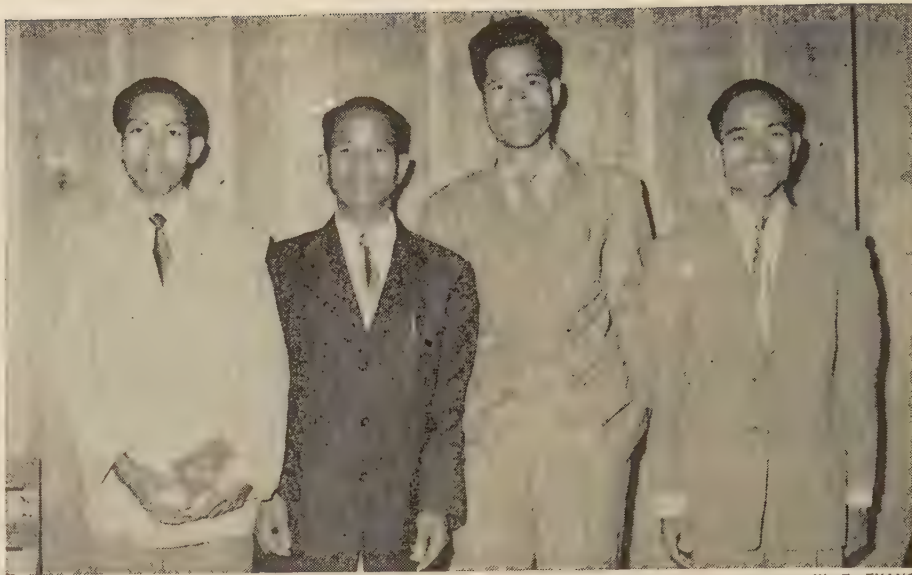
For some time we have felt that we not only should make our trips longer (they now average two to three weeks), but that we will have to travel farther and throughout most of the year.

The present launch is generally in operation from October to early May. Because of its limited range we have to return to Castro every three weeks. Life on board is not exactly pleasant. The missionary cannot stand upright in the cabin, the bunks are only twenty-four inches wide and there is no privacy. The one cabin is shared by everyone on board. Although the boat has served us well, yet we consider it wise to dispose of it now while we can do so without financial loss and build another boat more suited to our needs.

The construction of a larger craft has been agreed upon and approved. After some delay the Lord has led us to one of the outstanding naval architects on the West Coast, who has modified the interior plans of a boat he designed some years ago, built in Japan and sailed over here, and it has been used between Alaska and Mexico ever since. That boat is forty feet long and has proven that it is able to give the service required in the rough waters of Chiloé. The Lord also has led us in contacting one of God's servants who will help us to purchase a rebuilt diesel for less than a new gasoline engine would cost us.

We are convinced that better days lie ahead for Chiloé. Though there is much sowing still to do, we feel that we are about to enter a period of reaping and of establishing many churches. We are not sent solely to win the lost, but also to train the Christians, as Paul did, so an indigenous church can be raised up on the islands.

To do this we need your prayers. The heathen were never converted with material means. Nevertheless they cannot hear without a preacher, and the preacher cannot get around this area without adequate means. We will be returning to Chile in August and would like to take with us the necessary equipment to build this boat. The Mission has approved the expenditure of \$2,500 for the motor, hardware and the new gospel tent. If the Lord lays this need on your heart and you would like to designate part of your missionary giving for this end, please send your gift to Rev. B. S. King, 260 West 44th Street, New York 36, New York, indicating its use. ♦ ♦ ♦



W. E. EVANS

Officers of the growing Tribes church in Viet Nam: Pastors Y Suai, treasurer; Ha Sol, president; Y No, secretary; Y Ham, vice-president



W. E. EVANS

On behalf of the British and Foreign Bible Society, Rev. H. Curwen Smith presents a bound volume of the Four Gospels and the Acts in Koho to Mr. Sol

A part of the crowd attending the Tribes conference held in Dalat in March

W. E. EVANS



French West Africa

Pray that God will visit the French West Africa field with a mighty spiritual awakening. . . . Pray for the health of the missionaries. Many are carrying heavy burdens and are working very hard. . . . The heathen father of a student is trying to force him to take a second wife. Pray that this young man will not yield to this temptation. . . . There have been several conversions as God's Word has reached into new areas among the Kissi people; many of the Kissi churches have a new vision of giving their tithes and offerings and are also progressing in self-government and self-propagation. The blessing of God is upon them. Pray that the gospel will be taken to many villages that do not have a witness as yet; that God will move upon the elders in the village of Yende-Millimou who still oppose the construction of a chapel; that God will raise up more leaders among the Kissi Christians who will be enabled to lead the churches in this crucial time.

Congo

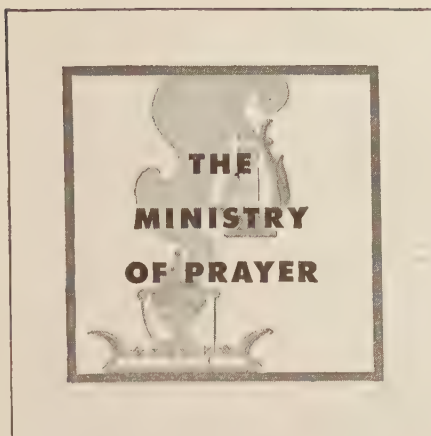
The April 23 issue requested prayer for Mrs. H. K. Spring, now studying in Belgium. Mr. Spring reports: "We have been unusually conscious of God's answer to prayer in our behalf. . . . Ruth is on the road to full recovery. By the grace of God in answer to prayer, we will go to Congo . . . in full health and strength and with a good facility in French." Continue to pray for this couple so needed on the field. . . . A false cult called Ngunza is rapidly moving through this land. Thousands of church members have been led into it, and in some places the entire church has gone over to it. Most of the churches are being affected by it in some degree. The cult claims that Jesus was the white man's Saviour but that their leader, Simon Kivangu, is the black man's saviour.

Gabon

Mr. Mueli Urbain, a former Christian worker, who has been given up as dead with leprosy a number of times, has again been "brought back from the dead," as it were. As the Christians—missionaries and nationals—prayed, sang and confessed faults to one another around that unconscious man, they watched as he "returned to life" and listened as he gave glory to God and witnessed to the unsaved around him. Rejoice with them in Mueli Urbain's spiritual victory, and pray with them for physical victory, to God's glory.

Thailand

This spring a Christian group at Ban Pba Dang in the Banphai district built a road into their village and erected a shelter so that they could have a clinic where leprosy medicine could be given out and the gospel story told. Attendance at the subsequent meetings was good, and many in the area, as well as



the leprosy, seemed to show an interest in the gospel message. In April enemies of the gospel burned down the new shelter, and the Christian group was meeting under a tree when the missionary visited them. This persecution did not discourage the Christians, even as they were not discouraged last fall when some of their water buffaloes were stolen and their chickens killed. They have already built another shelter, though not as fine a one as the original. Praise God for the victory He has given these new Christians. . . . Continue to pray for the ministry of the Bible Correspondence Courses. Many Buddhist priests study these courses during the rainy season, which has just begun. During this time they are more or less confined to the temple compound and life is somewhat boring; they are quite willing to study a course such as those offered. Pray that the Word of God may be quick and powerful to break down the superstition and false religion in which they have been reared.

Colombia

Praise God that the Colombian Government has given permission for Rev. and Mrs. F. C. Heiser, who have been serving as house parents at the Alliance Academy in Quito, to enter Colombia for ministry (see May 21 issue). . . . Pray for the victorious life conference and for the national church conference, both to be held in August, and for the missionary conference in July. Dr. H. L. Turner will be the speaker.

Peru

Praise God for His working in the hearts of many recently interested people in Chimbote (see May 21). Prayer is especially requested for a man who has been away from the Lord for many years and given to drunkenness. He has recently returned to God and is having a real opportunity to witness for the Lord.

Chile

Praise God for the large number throughout Chile who listen to gospel radio programs. This is an effective means for making known the message of life in Christ Jesus. Pray especially

for the new children's and young people's radio programs recently resumed by the Concepción church. Pray also for a new weekly young people's program soon to be broadcast from a Temuco radio station. Remember the other weekly programs that originate in Talcahuano, Temuco, and Valdivia.

Lebanon-Syria

Pray for the national church committee and for the missionary staff, that the Lord may give them wisdom, power and unction, and that the doors of service and witness may remain open to them.

Japan

Praise God for the recent dedication of three new church buildings. Since all church buildings were destroyed during the war, the Christians have had a struggle to rebuild. Both missionaries and Japanese have prayed fervently for the completion of these three buildings and have trusted for money to come in through the missionaries to match the amount gathered by the Japan Church for building purposes. Remember in prayer two other groups as they are in the process of building, and others who are planning to build in the near future. The national church has set up a central building fund to which all churches contribute in addition to what they give for their own building program.

Philippine Islands

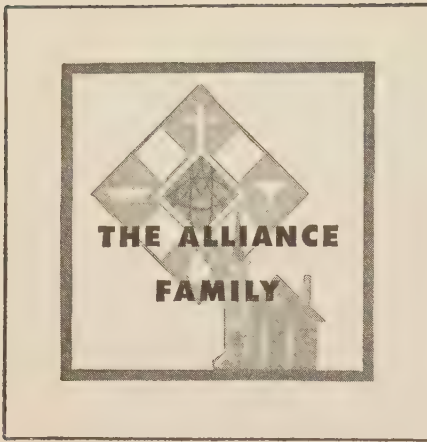
Missionary conventions are being held in several churches throughout the field. Pray that believers will receive a new glimpse of the church's work and will see their part in the accomplishment of the task. Missionary pledge offerings are being inaugurated. Pray that these may be blessed of the Lord.

New Guinea

Pray that God will give the national workers and Bible school students complete victory over some of the cultural practices such as wife beating and squabbles over dowry. . . . Praise God with Miss Yvonne Heiden for the new health and strength that is hers (see February 26). Pray for her complete deliverance and doctor's clearance so that she may return to the field at the end of her regular furlough.

Answers to Prayer

We are happy to report that good word has been received from New Guinea concerning the health of two missionaries. Rev. R. B. Karcesky, who has been ill for some time with rheumatic fever, has fully recovered and has been released from the hospital to return to the Baliem Valley the first part of August. Prayer had also been requested for Rev. Don Anderson, who was reported to have tuberculosis. A cable reports that further examination resulted in medical clearance and he returned to the Baliem on July 7.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, 1426 Wake Forest Rd., Raleigh, N. C.

To the Fields

Rev. and Mrs. R. W. Perry and children, Sherrill and Richard, left New York on June 27, returning to Colombia for their fourth term. Their elder daughter, Caroline, will remain in the homeland.

Rev. and Mrs. H. E. McFarland and children, Grace, Rebecca, Stephen, Timothy and Debora, sailed from New York on June 20, returning to Congo.



Eileen Sather
French West Africa



Jean E. Laing
Philippines

Rev. and Mrs. G. Archie Powell and daughters, Gloria, Linda and Deborah, and *Miss Eileen Sather* sailed from New York on July 2, returning to French West Africa for their second terms.

Miss Jean E. Laing left New York July 11 for her first term in the Philippines as a teacher in our school for missionaries' children at Tetuan. Miss Laing comes from Altoona, Pa., where she is a member of the C. & M. A. Church. She has her B. A. degree from Asbury College and her B. S. degree from Nyack Missionary College.

On Furlough

Rev. and Mrs. K. P. Lewis and sons, Kenneth and Douglas, arrived June 28 from Ecuador.

Rev. and Mrs. A. B. Shaw and daughters, Margaret, Marie and Vivian, arrived June 28 from India.

Rev. and Mrs. G. W. T. Miess and children, Samuel, Miriam, Thomas and Sarah, arrived June 29 from Thailand.

Rev. and Mrs. J. A. Corby and children, John and Joy, arrived June 30 from Gabon.

Rev. and Mrs. F. E. Ruhl and children, Ronald, Paul and Carolyn, arrived in San Francisco July 2 from the Philippines. Ronnie shows great improvement but needs continued prayer.

Rev. and Mrs. L. L. Kroh and children, Laird, Jr., Joanna and Stephen, arrived July 2 from Israel.

Rev. and Mrs. John Bechtel and son, John, Jr., arrived July 3 from Hong Kong.

Mr. and Mrs. C. W. Powell and son, William, arrived July 11 from Tribes of Viet Nam.

Rev. and Mrs. J. E. Doty and sons, Daniel, Timothy and Jonathan, arrived July 15 from Cambodia.

Rev. and Mrs. T. H. Jones and children, Philip, Stephen and Darlene, arrived from the Philippines on July 17.

Rev. and Mrs. John L. Emary and children, Darla and John, Jr., arrived in New York July 12 from French West Africa on emergency furlough because of Mr. Emary's health.

The New Generation

To *Mr. and Mrs. James V. Larkin*, Bakersfield, Calif., a daughter, Leslie Renee, on May 22.

To *Rev. and Mrs. Jesse A. Peace*, Franklinville, N. Y., a daughter, Cheryl Lee, on May 3.

To *Rev. and Mrs. Ralph Wetherbee*, Orchard Park, N. Y., a daughter, Faith, on May 9.

To *Rev. and Mrs. Eugene Kelly*, Colombia, S. A., a son, Charles Stephen, on June 12.

To *Rev. and Mrs. R. W. Galley*, Ivory Coast, French West Africa, a daughter, Carol Elizabeth, on June 27.

To *Mr. and Mrs. Russell H. Rea*, Veneta, Ore., a son, Michael Lee, on June 24.

Pastor Becomes Evangelist

After a successful pastoral ministry in Fort Myers, Fla., Rev. Jasper W. Smoak is arranging an evangelistic schedule. Those desiring his services may address him at P. O. Box 172, Fort Myers, Fla.

With the Lord

Rev. Leonard J. Cutler passed to higher service in India on June 19 in his eighty-ninth year. Since his retirement in 1936 he had made his home with his missionary daughter, Faith (Mrs. D. W. H. Capps). Mrs. Cutler passed away in 1947. Besides Mrs. Capps, he is survived by his son, Isaac, of Ontario, and other relatives in England and Australia.



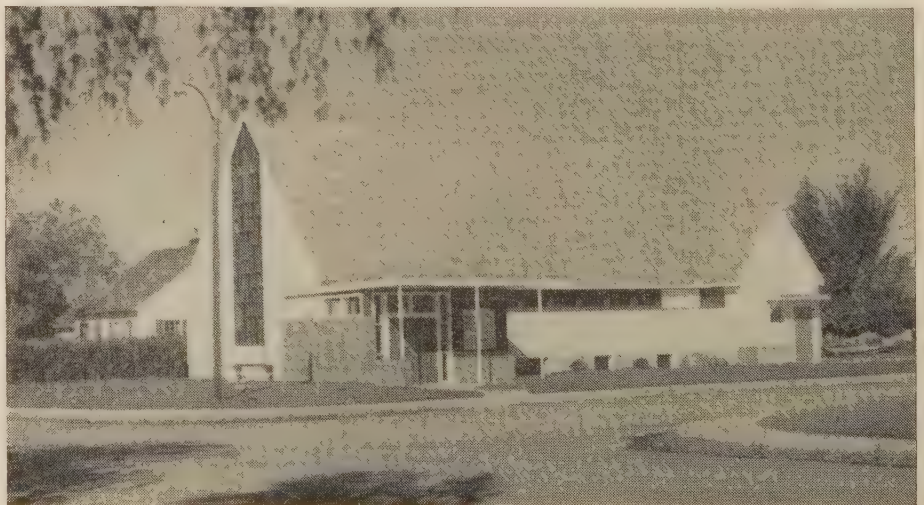
L. J. Cutler

Mr. Cutler was en route to his home in Jalgaon from a time of rest in the hills when he died. The funeral was at Bezwada.

Connected as a young man with Methodist churches founded in Bombay by Bishop Taylor, Mr. Cutler's evangelistic zeal impressed the India Alliance chairman, Rev. M. B. Fuller, and he was accepted into the Mission at the time of his marriage to Miss Annie Wills. It was under the ministry of Mr. and Mrs. Cutler in Daryapur and Murtazapur counties that revival came to the Berar villages. Persistent prayer sparked by the outpouring of the Spirit that came to India following the Welsh Revival brought showers of salvation to the parched land. This area still remains the most fruitful of the Marathi field and has produced a goodly number of Christian workers.

Mr. Cutler had a deeper than usual understanding of the Indian mind and a unique way of presenting Bible truths. In later years, when hindered from a more public ministry, he continued in intercession. He had a large prayer list. It was refreshing to talk with him and find his concern for the needs of the Lord's work on so many stations. His more recent burden was that the Lord would give a spiritual harvest among the higher castes as He had done earlier among the outcasts.

Christian and Missionary Alliance, Missoula, Mont.



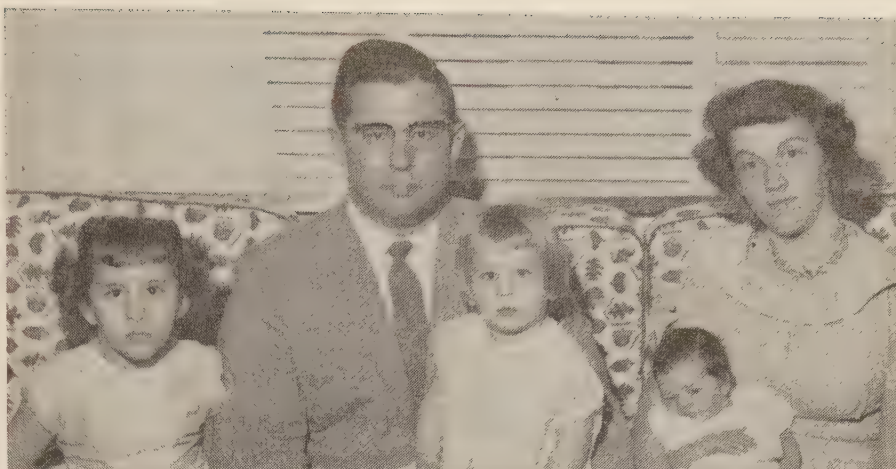
To Indian people he was affectionately known as "Papa" Cutler, and to all the children, of whatever nationality, as the grandfather who liberally dispensed peppermint drops. We cannot tell how many have welcomed him into the glory land as the one through whom God brought the light into dark places. May someone take up his heart burden for India.—RAYMOND H. SMITH.

Miss Margaret Johnston, who labored with others in establishing the Landis Memorial Church in Phoenix, Ariz., went to be with the Lord on June 16. Born in Scotland, she was graduated from The Missionary Training Institute (Nyack Missionary College) around 1919. She worked in the cotton camps of Arizona and helped to establish Sunday schools in many.

Key City Church Dedicated

On Monday evening, June 9, the congregation of the new Christian and Missionary Alliance church in Missoula, Mont., was officially organized, and the following evening the church was dedicated to God in public ceremonies. Rev. L. W. Pippert, superintendent of the Northwestern District, presided at the organization meeting and also delivered the dedicatory message. Others participating were Rev. Carl Volstad, of Billings; Rev. Leslie Conklin, Kalispell; Rev. M. R. Erdmann, Ronan; Mr. A. Steinert, of Missoula, and Rev. D. Graff, pastor of the Evangelical United Brethren Church, who represented the local ministerial alliance.

For years considerable prayer had been focused on this fourth largest Montana city. A vision and a burden upon the heart of the superintendent and a pastor about sixty miles distant occasioned several visits to study possibilities there, and as a result in the summer of 1956 a building site was purchased. Work on the new structure was started late in the fall, and a small crew of men worked toward its completion. The building, which is of contemporary design, is located in a fine residential section of south Missoula and will accommodate about one hundred and seventy-five persons at wor-



Rev. and Mrs. G. Archie Powell and family, French West Africa

ship. The building also includes a nursery, pastor's study, kitchen and ample Sunday school rooms. Rev. Everett W. Hansen, pastor, transferred to the new work at its opening in September, 1957.

Renovated Church Dedicated

On April 27 the newly renovated church building of The Christian and Missionary Alliance in High Point, N. C., was dedicated. Rev. R. L. Staley, superintendent of the South Atlantic District for eighteen years and member of the local church, took part, and Rev. H. P. Williams, a former pastor, spoke at the morning and evening services. Ten persons were baptized in the evening meeting.

The renovation program included painting, new pews and pulpit furniture, new carpet and decorating. Three new Sunday school rooms have been added, also office space for the Sunday school. The educational building was repainted and tile laid on all the floors. A mural of the Jordan River has been painted on the baptistry wall by one

of the members of the church, Mrs. H. W. Taylor.

Extension in Washington, D. C.

Rev. J. L. Stahl would be happy to receive the names of Alliance people or interested friends living in Southeast Washington, D. C., where a new Alliance church is being started. Kindly send the addresses to Mr. Stahl at 307 Atlantic St., Southeast Washington 20, D. C. He will get in touch with the individuals.

Hazlehurst, Ga., Church Dedicated

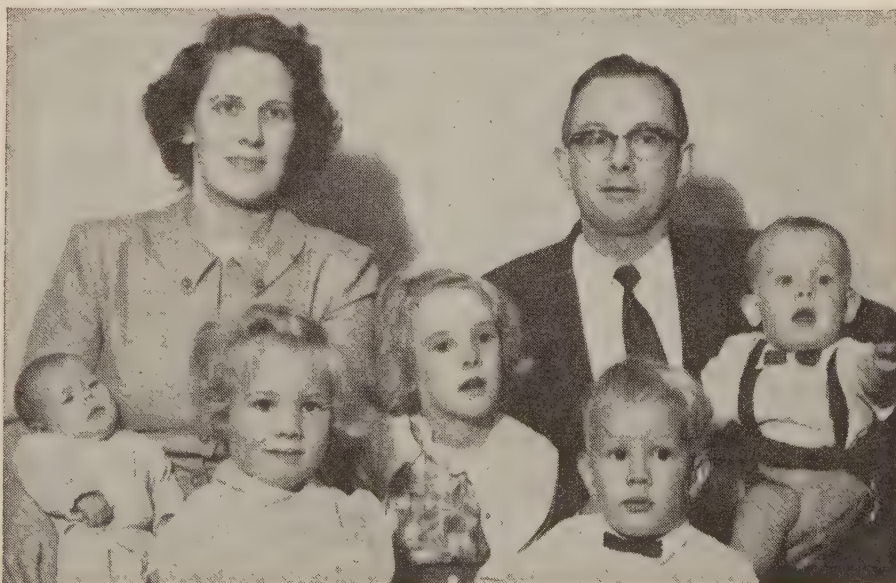
On Sunday afternoon, June 22, the C. & M. A. church of Hazlehurst, Ga., dedicated their new church to the Lord and celebrated the third anniversary of their organization. The church was started under the ministry of Rev. Harold Johnson. He was followed by Rev. Thomas Ray, and the present pastor, Rev. Gerald W. Hagerty, who has served since January.

The church seats 250 persons in the auditorium, and has two small wings which provide Sunday school rooms, a bookroom and pastor's study.

*Rev. and Mrs. R. W. Perry and family
Colombia*



Rev. and Mrs. H. E. McFarland and children, Congo



Sunday

MATTHEW 17:14-27 (verse 18).

The scene that followed the vision on the Mount is even finer than the vision itself. It is the victory of Jesus at the foot of the Mount over the power of Satan. . . . In a moment that whole scene of defeat and despair was changed to victory, the demon cast out of the living child and the father and multitude filled with wonder at the power of God.—A. B. SIMPSON.

Monday

ACTS 9:1-29 (verses 26, 27).

Several miles from Boston there was a run-down farm with its buildings in a sad state of repair. That was all most people ever saw about this place. Not so the real estate man who described it to me. He talked of a great new housing area with six-room homes, landscaped lawns and paved streets. He saw possibilities in that old, run-down farm. Others saw only a neglected property, but he saw the modern suburb which is now being built. . . . Let us not forget to thank God for Barnabas who saw Paul's possibilities.—SELECTED.

Tuesday

PSALM 30 (verse 5).

As the two angels that came to Lot lodged with him for a night, and when they had dispatched their errand went away in the morning, so with afflictions, which are the angels or the messengers of God. God sendeth afflictions to do an errand unto us: to tell us we forget God, we forget ourselves, we are too proud, too self-conceited and such like; and when they have said as they were bid then presently they are gone.—THOMAS PLAYFERE.

Wednesday

SONG OF SOLOMON 5 (verse 16).

*He is altogether lovely,
No one can with Him compare.
He's the chief among ten thousand,
He's the fairest of the fair.
And I could not do without Him,
Life would lose its charm for me,
And the way would all be dreary,
If His face I could not see.*

—ANONYMOUS.

Thursday

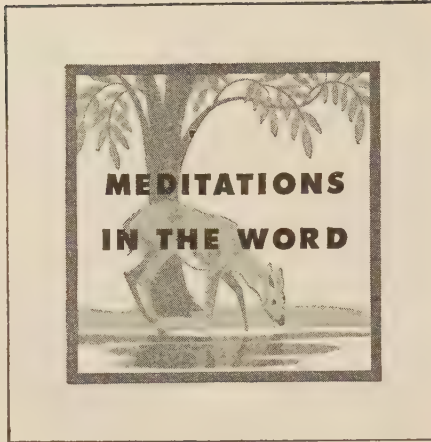
GENESIS 16:7-16 (verse 12).

If only Sarai had allowed and encouraged her husband to trust God patiently for the promised heir, she would have escaped much personal suffering from the disdain of her maid Hagar. She would also have spared her own descendants much trouble from the descendants of Ishmael, Hagar's son, who have been, are and forever will be "pricks in the side" of God's people. The hardest people to reach today with the gospel are the Moslems, direct descendants of Abram and Hagar through Ishmael. Compromise is so easy when the eye of faith is dim.—PAMEII.

Friday

LUKE 18:18-43 (verses 29, 30).

When David Livingstone's body was



Edited by EDITH M. BEYERLE

taken back to England, crowds thronged the streets to pay tribute to the noble missionary. An older man among them was heard to sob aloud, and people wondered at his deep grief. It was revealed that he and Livingstone had been friends in their youth, and, as an ambitious young man, he had scorned Livingstone's choice to give his life for Christ in Africa. With a life of selfish interest behind him, the man saw with regret who had made the wiser choice and he cried out, "I put the emphasis on the wrong world."—THE HERALD.

Saturday

MARK 9:30-50 (verse 41).

We need not trouble to keep diaries of our good deeds or sacrifices, or to write autobiographies with pages of record for the things we have done. We may safely let our life write its own record, or let Christ be our biographer. He will never forget anything we do, and the judgment day will reveal everything. The lowliest service and the obscurest deed will then be manifested.—J. R. MILLER.

Sunday

MATTHEW 18:1-21 (verse 4).

Great simplicity . . . characterizes the advanced saint, and his life becomes more and more a leaning upon the Lord and walking in constant heart touch with Christ, like the beloved disciple on the Master's bosom. It is a sort of glorified childhood. And when we speak of the two qualities of faith and love that constitute the very heart of Christianity and the highest crown of sainthood, where shall we learn them as from the little child?—A. B. SIMPSON.

Monday

JOHN 15:1-15 (verse 12).

We may not be able always to agree, but if we keep the heart full of warm, tender love for others, we shall be able to see matters from another's angle as well as our own. Lack of love shuts out sympathy and shortens the vision and loses the poise. And let's remember that we can love even when we find it impossible to like. The soul of any man is loveable though his ways may not be.—S. D. GORDON.

Tuesday

PSALM 31 (verse 24).

There are in Christians' bosoms strongholds to be battered, fortifications to be demolished; there are high hills and mountains that must be leveled with the ground; there are trenches to be made, valleys to be filled. O beloved, I may not mention the hills that lie before us in heaven's way, which we must climb up, and craggy rocks that we must get over; and without courage certainly the work put upon our hands will not be discharged.—SIMEON ASH.

Wednesday

PSALM 118 (verse 27).

*Make me a captive, Lord,
And then I shall be free.
Force me to render up my sword,
And I shall conqueror be.
I sink in life's alarms
When in myself I stand;
Imprison with Thy mighty arm,
Then strong shall be my hand.*

*My heart is weak and poor,
Until its Master finds;
It has no spring of action sure,
It varies with the wind.
It cannot freely move
Till Thou hast wrought its chain;
Enslave it with Thy mighty love,
Then deathless I shall reign.*

—GEORGE MATHESON.

Thursday

GENESIS 17:1-14 (verse 10).

The covenant which God made with Abram that day was one of mutual separation: God separating Himself wholly unto Abram and his descendants to "be a God unto" them, and Abram and his descendants separating themselves wholly unto God to be His sons and daughters. Abram got a new name that day. He was no longer called Abram, but Abraham. Just so does the sinner get a new name when he signs the spiritual covenant of separation to God. He is called "Christian."—PAMEII.

Friday

ISAIAH 58 (verse 11).

When you are doubtful as to your course, submit your judgment absolutely to the Spirit of God and ask Him to shut against you every door but the right one. In the meantime continue along the path you have been treading. . . . Abide in the calling in which you were called. Keep on as you are unless you are clearly told to do something else. Expect to have as clear a door out as you had in.—F. B. MEYER.

Saturday

PSALM 143 (verses 9, 10).

Moses always had recourse to the Tabernacle to settle doubts and questions, and fled to the aid of prayer when he wanted strength to meet dangers and to withstand human depravity. And so you ought to fly for refuge into the secret place of your heart, most fervently imploring divine help.—THOMAS A KEMPIS.

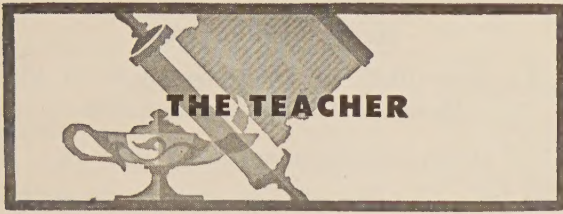
SUNDAY SCHOOL LESSON—AUGUST 10, 1958

Justice in Government

Deuteronomy 16:18-20; Amos 5:12-15; Romans 13:1-7

DEVOTIONAL READING—Isaiah 9:2-7

GOLDEN TEXT—“He that ruleth over men must be just, ruling in the fear of God. And he shall be as . . . a morning without clouds.”—2 SAMUEL 23:3, 4.



BACKGROUND AND LESSON ORIENTATION

At the time that Paul taught subjection to authority the Roman Christians were under the heel of the most ruthless and immoral dictator that ever ruled. Yet Paul did not hesitate to tell them to render tribute where it was due. On the other hand, there may be times when obedience to God may cause us to rise up in defiance of civil authority. The time came when loyalty to God was a sin against Nero. Then they were ready to die rather than disobey God. Bear in mind that it was God Himself who ordained authority. It was done to preserve God's people from anarchy and to promote prosperity. When Amos called Israel to recognize proper authority and execute justice he reminded them of God's mind in the matter. When man does that which is right in his own eyes God must step in and judge.

SIMPLIFIED OUTLINE

1. *God's Directive for Civil Justice*—Deuteronomy 16:18-20.
2. *Amos Recalls God's Directives*—Amos 5:12-15.
3. *A Christian's Duty to the Government*—Romans 13:1-7.

KEY WORD ANALYSIS

(1) “Ordained of God”—*hupo theou tetagmenai eisin* (Rom. 13:1), denotes intensity as well as completion. The verb means “to place in order, arrange.” This is one of those sacred statements declaring the sovereignty of God in the affairs of men. God Himself has arranged the powers that rule. This may seem to be a hard saying, but medita-

tion will bring comfort rather than alarm. However, scoundrels are not the highest authority; God is quietly and efficiently at work.

(2) “Minister of God”—*theou diakonos* (Rom. 13:4). This is the word usually translated “deacon.” Will not a man like Krushchev be surprised to know that he was a deacon of God despite his atheism?

COMMENTARY ON THE PRINTED TEXT

1. *God's Directive for Civil Justice*

It was God who instructed Moses to set up constituted civil authority in Israel. Each city was to be organized. If this has degenerated into the unholy game of political knavery, it is not to be laid against Him who ordained it.

The center of civil activity was the heart of commerce—the gate of the city which served as a suitable place to convene the court (cf. Ruth 4:11).

Because Israel was His people they were to practice God's own nature in the justice of their judgments. They were warned against perjury, corruption and perverting evidence. They dared not soften justice because of the social standing of the individual on trial. Thus the “gate” was to represent the place where *any* man would find help in need, or punishment if deserved.

2. *Amos Recalls God's Directive*

God was fully aware of the awful injustice in Israel. Men were even being harassed for doing righteousness. Corruption was so widespread (and

well organized) that it was considered by the indignant prophet wise to exercise prudent tolerance until God Himself should bring justice to bear.

Amos knew that the “judge standeth before the door.” He therefore called upon men to repent. Only a radical change would spare them from ruin. In the spirit of this denunciatory message Amos recalled the covenant made with Moses. They had broken the covenant but God would not hold them guiltless. Justice had been set aside in the very place where it should have been exalted. They needed to reinstate that which had fallen.

3. *A Christian's Duty to the Government*

Subjection to authority is good and right for man. Man, a moral creature, must curb his own will in favor of the will of God and of total society. One individual running against the tide of community opinion can upset the tranquillity of life. Generally speaking, governments and rulers attempt to resist outbroken lawlessness. As bad as

some are, if they were not at work we would have chaos.

As a rule, if a man does well he is not molested by the authorities. To be sure, Christianity never gained its ends by flaunting civil authority. When the apostolic church got in trouble with Rome it was for obeying God, not disobeying law. They had to keep their consciences clear before a holy God. Thus the payment of taxes is right.

Furthermore, each person was to receive the tribute, custom, fear, honor which he deserved by virtue of his ordained position. This is a refreshing point of view. When a Christian deprecates any authority because it does not seem to be related intimately to his private sphere of life, he is failing to apprehend the spirit of Paul's exhortation. It is a serious matter to live a consistent Christian life. Paul did not end his treatment of Christian principles controlling every phase of our life with this appeal. He actually began there. The public witness of our religion is the most important.

HELPFUL HINTS FOR LESSON PREPARATION

Take this opportunity to test moral attitudes against scriptural admonitions. Christianity is the most practical way of life ever offered to mankind. Those who misconstrue it

to be applicable only to the “sacred” aspects of life have confused the term. Anything can be sacred if it is related to Christ. Is our attitude toward taxes, police, law, politics conceived in the sphere of Christian morality?

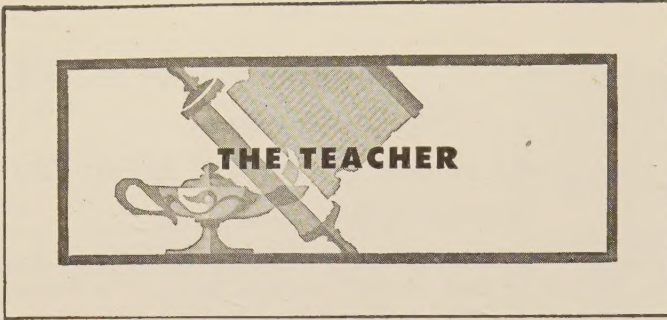
SUNDAY SCHOOL LESSON—AUGUST 17, 1958

Justice to Minorities

Leviticus 19:33, 34; Deuteronomy 24:14, 15;
Matthew 9:9-13; Galatians 3:28

DEVOTIONAL READING—Psalm 10:10-18

GOLDEN TEXT—"Let brotherly love continue. Be not forgetful to entertain strangers: . . . some have entertained angels unawares."—HEBREWS 13:1, 2.



BACKGROUND AND LESSON ORIENTATION

The underlying principle of social justice is the uniting factor of the lesson selections. The lesson deals with the attitude God wants His people to maintain toward their brethren. All passages are hortatory. The standard set forth cuts across human pride, social divisions, caste and nationalism. God gave these injunctions to His people in the light of their history. They had been strangers and aliens. Now they were to show consideration which they themselves had not received. Jesus bore the cool censorship of His enemies in order that He might associate Himself with the outcast. Paul taught that in Jesus Christ there are no racial, social or sexual distinctions. Talk about "one world" is idealism until this principle is exalted in world affairs.

SIMPLIFIED OUTLINE

1. *Justice to the Stranger*—Leviticus 19:33, 34; Deuteronomy 24:14, 15.
2. *Christ, the Friend of Sinners*—Matthew 9:9-13.
3. *One New Man in Christ*—Galatians 3:28.

KEY WORD ANALYSIS

"Publicans"—*telones* (Matt. 9:11), from the word *telos*, meaning "an end or fulfillment." A customhouse was called a *telonion*. Custom or tax was paid for public *ends*. Matthew was a subordinate of the Roman taxgatherer who was assigned to the particular district in which Christ was ministering at the time. Taxgatherers were hated because

they were servants of Rome. Matthew represented a minority who neither gave nor received justice. He probably hated his fellows just as others hated him, and his hatred caused him to fleece them with greater cunning. It was into this atmosphere of reciprocal injustice Christ stepped without apology to select one of the twelve, His followers.

COMMENTARY ON THE PRINTED TEXT

1. *Justice to the Stranger*

Since Israel lived at the crossroads of the populated world after her settlement in the land, these injunctions became practical and wholly applicable. This "priest nation" would, by showing love to the stranger, show the stranger her God. They were to accept the stranger as a member of the family and to develop hospitality into a fine art. It was the growth of legalism during the inter-Biblical period which ultimately strangled this holy ideal. Christ rebuked them for it (Matt. 23:15).

Both Christ and Paul denoted this as the heart of the Law. God's people were to love their neighbor as themselves. Israel was not to separate the Law from the God who gave it if they would please Him. God showed His interest in the most insignificant of human feelings. If we would be like Him, so should we.

2. *Christ, the Friend of Sinners*

Christ made His home in Capernaum, probably with Peter. He seems

to have made a deliberate trip across the city to issue His call to Matthew. It likely was not His first encounter with this publican. All Capernaum was agog with the teachings and acts of this great Rabbi.

Christ invited Matthew to join the circle of His followers and he unhesitatingly did so. Apparently Matthew made a feast to celebrate his change of occupation. His friends were not the elite of Capernaum.

For Christ to associate with these social derelicts would render Him ceremonially unclean—a condition which did not seem to cause Him concern. It was the "sick" who needed this Physician's touch, not the well. He did not abandon them because of His critics who were invited on this occasion to check into the meaning of mercy. They were referred to Hosea, the prophet who exposed their spiritual adultery. Mercy was a virtue more to be desired than loyalty to ritual.

3. *One New Man in Christ*

In answering a question as to the nature of the Law Paul showed that

God only intended it to expose man's sin. Had there been a law capable of redeeming us it would have been unnecessary for Christ to suffer and die. Thus for the Jew to claim his racial heritage and his relation to the Law was a ridiculous procedure in the light of the sacrifice of Christ. Man has brought cruel social divisions to bear upon his brother. God does not recognize these. Bond or free makes no difference to Christ.

One of the gravest social inequities corrected by Christianity was the wide breach between men and women. Women in general were kept on a status far below men and their privileges were few. Paul did not try to repudiate woman's status in society but set forth this principle which has tended to elevate her: in Christ a person's sex does not matter. Woman has *spiritual* equality with man. The Body of Christ as a divine organism with Christ as the Head is the mystery and wonder of the church. Such barriers as a man faced outside Christ were gone in His church.

HELPFUL HINTS FOR LESSON PREPARATION

This lesson taken from such a range of source material will be a serious challenge to the sincere student. Begin by reading widely enough from the contexts to become con-

versant with the material. The selected portions will then be meaningful rather than sketchy. The danger point in this lesson will be improper or inadequate integration of the material around a single focal point of application.

Missionary Treasury

June, 1958

General Fund \$242,790.32
Designated Specials 30,415.35

At the end of June the General Fund receipts of the Society were \$74,000, or 4.5 per cent larger than during the first six months of 1957. But costs on all of our fields have increased even more, with the result that there was a \$47,000 deficit at the end of the month.

With the summer months bringing large expenses for the movement of our missionaries to and from the fields, the continued giving of our churches is even more important. As we praise God for full allowances for each of the months of 1958, let us join together in prayer for the adequate support of our work during the balance of the year.

Gifts for the month of June are covered by our receipts Nos. 7722-9155 and 706-861. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

ESTABLISHING NEW CHURCHES

(Continued from page 8)

areas. The larger cities will often represent the greatest opportunities, and in a metropolitan area you are more likely to find a group of Alliance folk desiring an Alliance church. However it hardly seems sufficient basis to speak of the need of so many more Alliance works merely because we have so many cities of a given size now unoccupied. That is like saying that you should have so many converts in your church this year because there are so many unsaved people living in your community. God does not always work that way, but He will lead us to the areas where He would bring to birth a new church, just as He will lead us to people in whose heart He would work the miracle of regeneration.

3. "And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us" (Acts 16:9). A great mass

of people does not necessarily indicate a great number of hungry hearts. To go into an area where God has not conditioned and prepared people desirous of a spiritual ministry is like trying to lead someone to receive Christ as Saviour before the Holy Ghost has convicted his heart of sin. As we are utterly dependent upon God's working to save men, so we are dependent upon His working to lead them to support a new work. I hardly feel that it is asking too much that there be some manner of call—an indication of spiritual hunger and desire for the Alliance ministry—before we venture into a new locality. A small group of earnest, sincere, spiritually-hungry persons in a given community can do more to help the pioneer and effect the organization of a healthy church than a grant of ten thousand dollars.

As long as the ministry of exten-

sion remains a spiritual beachhead on Satan-dominated territory we can never expect the problems to disappear. But by God's grace I believe we can decrease our casualties and give reasonable assurance that as the problems appear they shall be overcome, and many self-supporting, soulwinning churches shall result.



Turnbull Memorial Issues Wanted

Miss Catherine Turnbull, daughter of the late Walter M. Turnbull, vice-president of The Christian and Missionary Alliance and editor of *The Alliance Weekly* at the time of his death in May, 1930, is anxious to secure issues of the magazine for May 17 and 24 and June 28, 1930. Copies which Mrs. Turnbull had saved were destroyed by fire some years ago. If any of our readers could furnish these copies it would be greatly appreciated. Kindly send them to THE ALLIANCE WITNESS, 260 West 44th St., New York 36, N. Y.



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Missionaries in Viet Nam

A Banner Year in Viet Nam

REMARKABLE events have taken place in Viet Nam during the past year.

Here are some of the things that cause the missionaries and Christians to rejoice:

A total of fifteen new church groups have sprung into being. . . . One church, acting on its own initiative, opened two outstations. . . . In one province alone 975 converts were baptized. . . . Tent campaigns in every part of the field were effective. More than 250 persons testified to faith in Christ as their Saviour through this ministry.

The training of young people for Christian leadership is becoming more and more the concern of the national church. Of the sixty-four students in the Tourane Bible School, fifteen are supported by offerings from the churches of Viet Nam. . . . The Mission is planning to construct buildings for

another Bible school in Nhatrang.

New quarters for the Saigon Gospel Press allow its expanding to provide additional services. Recent publications include a preacher's manual, a doctrine book, five commentaries and a two-volume church history prepared in Vietnamese by the late J. D. Olsen.

The missionary spirit of The American Community Church in Saigon is reflected in its using about 80 per cent of its offerings for missionary projects. . . . The French people are showing interest in the services begun for them. . . . Churches of the overseas Chinese are moving forward.

The radio ministry has new outlets. Stations in Hué and Saigon are accepting taped programs. These programs are being played in the information halls of South Viet Nam.

It has been a banner year, but these victories have been gained only through the ministry of faithful intercessors. Let us pray and trust God for greater things.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada